# HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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## ANTI-SLAVERY.

### Annual Meeting at New-York.

In our last we gave an account of the proceedings of the meeting to Wednesday noon, May 13th.

The following is from the Liberator of May 22.—P.

WEDNESDAY NOON.

The society met pursuant to adjournment. Prayer by Otis Thompson, of Massachusetts.

The President nominated and the society appointed the following persons to nominate officers for the ensuing year:

*Maine,*—Nathan Winslow, C. L. Remond, David Doton.

*New Hampshire,*—D. J. Robinson, Parker Pillsbury, Abram Folsom.

*Vermont,*—R. J. Robinson, C. L. Knapp, Benj. Shaw.

*Mass.*—D. L. Child, Samuel J. May, Andrew Robertson.

*Rhode Island,*—Joseph Sisson, G. L. Clark Wm. Aplin.

*Connecticut,*—G. W. Benson, Wm. Balls, Samuel Hill.

*New York,*— Thomas Van Ranselaer H. H. Garnett, W. I. Chaplin.

*New Jersey,*—A. N. Dougherty, Dr. Weeks, Joseph Parish, Jr.

*Pennsylvania,*—Thomas Earle, Thomas Whitson, Edward M. Davis.

*Delaware,*—Benj. Webb.

*Ohio,*—Robert Hanna, H. Kingsbury.

*Indiana,*—Joseph. B. Whitcomb.

*Illinois,*—J. J. Miter.

J. J. Miter was, at his own request, excused from serving on the Committee.

The resolutions which follow, on political action were reported in our paper last week *as they were introduced*. We give them this week *as they passed*. This paper will then contain all the important resolutions passed at the meeting.—P.

Whereas, It has long been regarded as a settled doctrine by this Society, that no consistent abolitionist can vote for any candidate for office, who will not use his official power when he rightfully can, in promoting the repeal of all laws, and the change of all constitutional provisions which tend to uphold slavery,—therefore,

Resolved, That, as abolitionists, we cannot give any countenance to the election of Martin Van Buren, or Wm. Henry Harrison, to the presidency of the United States, without violating our anti-slavery principles and professions; inasmuch as both of them have publicly committed themselves in support of slavery.

Whereas, Slavery must be destroyed, or the agricultural, mechanical, manufacturing, and commercial interests of the country must perish; therefore,

Resolved, That the existence of slavery is the grand cause of the pecuniary embarrassments of the country; and that no real or permanent relief is to be expected by the establishment of a national bank or subtreasury, until the total abolition of that execrable system.

Resolved, That the eulogy bestowed upon William Henry Harrison, by the Hon. William Slade, at the conclusion of his speech in the U. S. House of Representatives, in favor of the abolition of slavery in the District of Columbia, tends to neutralize the effects of that speech upon the hearts and consciences of the people, and exerts a disastrous influence on the cause of the slave.

Resolved, That without intending to pass a censure on those abolitionists who urge the formation of an abolition political party, or the nomination of candidates for office on abolition grounds, we heartily disapprove the adoption of such measures, as inexpedient and injurious to the cause they are designed to promote.

Resolved, Therefore, That we regret the course pursued by the recent Convention of the friends of immediate emancipation, at Albany, in nominating candidates for the Presidency and Vice Presidency of the United States, and highly as we respect the gentlemen whose names were brought before the public as nominees of that Convention, we cannot advise our friends to waste their energies in futile efforts to promote their election.

On motion of A. G. Comings, of Massachusetts, it was voted, that a committee of finance be named by the chair. The following were appointed: James S. Gibbons, of New York; S. S. Cowles, of Connecticut; E. W. Jackson, of Massachusetts.

The Recording Secretary read the following note from the President of the Society:

'Rev. JOSHUA LEAVITT,
Rec. Sec'y A.A.S. Soc.

'*Dear Sir*,—Apprehending a recurrence of the scenes witnessed last year at our business meeting, and resolved not to be found contending with my abolition brethren, I shall not be present with you, and request that you will communicate to the Society that I do not wish to be considered a candidate for the office I have hitherto occupied.

That God may overrule the machinations of disorganizers among us, and save us from the disgrace I apprehend, is the prayer of your friend,

(Signed) A. TAPPAN.

*May* 12, 1840.'

On motion of W. L. Garrison, voted, that the thanks of the Society be presented to Arthur Tappan for his long continued and faithful services as President of the Society.

Adjourned till 9 o'clock to-morrow morning.

THURSDAY, May 14, 1840.

The Society met pursuant to adjournment. Francis Jackson, Vice President, in the chair. Prayer by David Millard, of New Hampshire.

Wm. Lloyd Garrison read various propositions to amend the constitution of the Society. They were all indefinitely postponed, except the one which proposed that the Executive Committee should be elected by the Society instead of the Board of Managers. This last was adopted by the constitutional majority.

W. L. Garrison, from the Business Committee, reported a series of resolutions relative to the sale of the Emancipator, which, after being amended, were adopted as follows:

Resolved, That the reasons assigned in the Annual Report of the Executive Committee for the sale and transfer of the Emancipator are unsatisfactory to this Society, for the following among other reasons:

1. Because the receipts into the treasury within the past year have been upwards of 47,000 dollars, and because the resources of the Society at the time of said transfer much exceeded its liabilities: and there was, therefore, no prospect of permanent want of means to continue its publication.

2. Because the transfer of the organ which has been the object for several years of a heavy expenditure on the part of the American Anti-Slavery Society, without consulting that Society, and on the eve of its annual meeting, showed a want of proper respect in said Committee for the will of their constituents—was a deviation from the line of their duty, and can hardly fail to be injurious to the anti-slavery cause.

Resolved, That we consider that the New York City Anti-Slavery Society are, under the peculiar circumstances of the case, morally and honorably bound to re-transfer the Emancipator to this Society, on being indemnified for any expenses and liabilities they may have incurred relative thereto; and that a committee of five be appointed to wait upon the Executive Committee of said Society, for the purpose of requesting the surrender of the paper on the terms above stated.

The following persons were appointed by the chair as the committee named in the foregoing resolutions: E. G. Loring, Massachusetts; N. P. Rogers, New Hampshire; J. S. Gibbons, New York; Nathan Winslow, Me.; Thomas Earle, Pennsylvania.

O. Johnson moved to reconsider the resolutions respecting the Emancipator, except the last, which provided for the appointment of a committee; for the purpose of giving opportunity to the Editor and the Executive Committee to explain their course, if they should see fit to do so. The motion was carried, and the resolutions, except the last, were laid on the table till the afternoon; and the assistant secretaries were instructed to notify Mr. Leavitt and the Executive Committee of the fact.

W. L. Garrison, from the Business Committee, presented the following:

Resolved, That, according to the Constitution of the American Anti-Slavery Society, it is the indispensable duty of every member of that society, who has a legal right to vote, to exercise that right by voting at the polls.

C. C. Burleigh offered the following as a substitute, which, after discussion, was adopted by a large majority.

Resolved, That the Constitution of the American Anti-Slavery Society does not settle, either affirmatively, or negatively, the question whether it is or is not the duty of any of the members of the Society, to vote at the polls.

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Sumner Lincoln of Massachusetts.

On motion of J. P. Bishop, James C. Jackson, and Wm. M. Chace were added to the Finance committee.

On motion of J. A. Collins, voted to adjourn *sine die* to-morrow, at 1 o'clock, P. M.

W. L. Garrison submitted a resolution from the Business Committee, which, after considerable discussion, was recommitted to the same committee.

W. L. Garrison presented a resolution relative to the American church, which was amended and adopted as follows:

Whereas, the American Church, with the exception of some of its smaller branches, has given its undisguised sanction and support to the system of American Slavery, in the following among other ways, viz:

1. By profound silence on the sin of slaveholding.

2. By tolerating slave-breeding, slave-trading, and slave-holding in its ministers and members.

3. By receiving the avails of the traffic in 'slaves and the souls of men' into the treasuries of its different benevolent institutions; and

4. By its indifference and opposition to the Anti-Slavery enterprise:—Therefore,

Resolved, That that Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position.

On motion of O. Johnson, voted to suspend the rule, and to allow Hiram Wilson 15 minutes to speak in relation to the self-emancipated slaves in Canada. After his remarks, the following resolutions were unanimously passed:

Resolved, That the colored population of Upper Canada, having broken their galling chains and sought protection under the British crown, though self-colonized, by their own consent beyond the boundary of our nation, are not only entitled to the warmest, kindest sympathies of their friends, but as claimants of justice at the hand of Christian America, they stand first among the wronged and deeply injured of the human race, to whom we can have access.

Resolved, That the mission, now in progress for their mental and moral elevation being an anti-prejudice and anti-slavery enterprise, is entitled to the cheerful and liberal patronage of every true-hearted abolitionist.

Joshua Leavitt submitted a Protest, on behalf of himself and others, against the resolutions on the subject of independent nominations, which, on motion of Oliver Johnson, was ordered to be published with the proceedings of the Society.

W. L. Garrison, on behalf of the Business Committee, submitted the following, which was adopted:

Resolved, That the Colonization Society is slave-holding and pro-slavery combined in organized warfare upon colored liberty; that its primary purpose is to deliver slavery from the annoying and hazardous neighborhood of colored freedom, and its secondary object to relieve the colorphobia of the North; that its regard for the colored man in this behalf is *feigned;* for, if it loved him, it would not 'persecute him even unto the *strange* city' of Liberia;—and its love for Africa also is a *pretence;* for love would not people the shores of that ill-fated continent with those it calls 'nuisances,' 'who cannot rise to the common level of humanity' here amid the full blaze of the gospel, under the sun-light of the land of liberty.

The business Committee, through its chairman, presented the following resolution, which was adopted.

Resolved, That we cannot recognize or sustain any one as a true Christian minister, who is a slave-holder, a defender of slavery, or who refuses to testify against it.

Thomas Earle, of Pennsylvania, moved the appointment of a committee to draft a petition to Congress on behalf of the Society, praying for the abrogation of all provisions of the Constitution of the United States, which require the people of the whole Union, or of any State, to participate in slaveholding. Carried, and the mover appointed the committee.

On motion of J. A. Collins, voted to appoint a committee of three to confer with those individuals to whom the books and other property of the society have been pledged; to ascertain on what terms they can be redeemed, and report to-morrow morning. N. P. Rogers and S. Philbrick were appointed, with power to fill vacancies.

Adjourned till to-morrow morning at 8 o'clock.

FRIDAY MORNING, 8 o'clock.

Met pursuant to adjournment. Francis Jackson in the chair. Prayer by John Allen of Massachusetts.

On motion of J. A. Collins of Massachusetts, voted that a committee of one from each State be appointed, for the purpose of reporting on the duties, sphere of operations, and the sum of money which will be required to carry on the operations of this Society for the present year. The following persons were appointed. S. J. May, Massachusetts; R. Hanna, Ohio; G. W. Benson, Connecticut; B. S. Jones, Pennsylvania; R. T. Robinson, Vermont; Parker Pillsbury, New Hampshire; Wm. Aplin, Rhode Island; Wm. Buffum, New York; Joseph Parish, New Jersey; Sarah S. Garret, Delaware; Edwin Fussell, Indiana; ——, Illinois.

The Finance committee made the following report, which was accepted, and the resolution recommended by them adopted:

The committee on Finance report:

That, by a statement of the publishing agent, presented to the Executive Committee March 26, it appears that the total amount of stock on hand, consisting of books, stereotype plates, &c. together with the amount of debts due from individuals, was $18,350,86. Amount due by the Society, $6,590,74; leaving a balance in its favor of $11,760,12.

April 16, sundry appropriations were made, amounting in the aggregate to $1200—(more or less) towards defraying the expenses of a delegation to London, and the payment of the secretaries' salaries; and on the same date, the following resolution was adopted by the Executive Committee.

Resolved, That the remainder of the Society's property be transferred to S. W. Benedict and Lewis Tappan in trust—

1. To secure Mr. Rankin's endorsement—($1000.)

2. To secure themselves for their personal liabilities in behalf of the Society.

3. To provide for the remaining debts and liabilities of the Society.

Said property to be re-transferred to the Executive Committee, or their successors, on security being given for the payment of said debts and liabilities; or, in the event of a sale, the balance of the proceeds to be restored in like manner.

The property of the Society is now in the hands of S. W. Benedict and L. Tappan, subject to the conditions of the aforesaid resolution. A portion of the debts has been liquidated by the payment of books at the same rate that they were offered to auxiliary societies—viz. at 1-2 the price per hundred. The balance in favor, of the Society has therefore been reduced, to what extent the Committee have not ascertained.

They report that this arrangement leaves no balance in the Treasury, and exonerates the Society from any present liabilities. How far any can occur, is of course a matter of conjecture. It is possible there may be some accession to our funds, from the trustees.

We recommend the adoption of the following resolution.

Resolved, That the Executive Committee be authorized to correspond with L. Tappan and S. W. Benedict, trustees, relative to the property in their hands, and to assume such responsibilities, in the name of the Society, as may in their judgment secure the most economical disposition of it.

On behalf of the Committee,
J. S. GIBBONS, *Chairman.*

D. L. Child, on behalf of the Business Committee, reported the following resolutions, which were adopted.

Resolved, That the American Anti-Slavery Society regard with heartfelt interest the design of 'the World's Convention,' about to assemble in London; and anticipate from its labors a powerful and blessed influence upon the condition and prospects of the victims of slavery and prejudice, wherever they are found.

Resolved, That our beloved friends William Lloyd Garrison, Nathaniel Peabody Rogers, Charles Lenox Remond, and Lucretia Mott, be and hereby are appointed Delegates, to represent this Society in the said Convention, and we heartily commend them to the confidence and love of the universal abolition fraternity.

Resolved, That the Anti-Slavery enterprise is the cause of universal humanity, and as such legitimately calls together the World's Convention—and that this Society trusts that that Convention will fully and practically recognize, in its organization and movements, the EQUAL BROTHERHOOD of the entire HUMAN FAMILY, without distinction of color, sex or clime.

A communication was read by the Recording Secretary from the Executive Committe of the New York City A. S. Society, in relation to the transfer of the Emancipator, which was referred to the committee appointed on that subject yesterday.

Saml. J. May, from the committee appointed on the sphere of operations and the expenditures of the society for the coming year, submitted the following preamble and resolution, which were adopted:

Whereas, the Executive Committee of the American Anti-Slavery Society will require at least the sum of 10,000 dollars to meet the necessary expenditures of the ensuing year; therefore,

Resolved, That the above named sum be raised by the friends of the cause in the several states, in their due proportions, and in the manner they shall deem best, in view of the circumstances of the cause in their several states.

Thomas Earle, who was appointed a committee to draft a memorial to Congress, submitted the following, which was adopted:

*To the Senate and House of Representatives of the United States:*

The petition of the American Anti-Slavery Society, sitting at New York city, May 15th, 1840, respectfully prays, that you will be pleased to take measures for abrogating, in a manner consistent with equal and exact justice, all provisions of the Constitution of the United States, which are in any manner liable to be so construed as to require of the people of the whole Union, or of the States respectively, that they participate in holding human beings in slavery.

The committee for the nomination of officers submitted their Report, and the following persons were elected officers of the Society for the ensuing year:

*President*—LINDLEY COATES, *Pennsylvania.*

*Vice Presidents*—Sam'l Fessenden, *Maine;* George Kent, *New Hampshire;* Rowland T. Robinson, *Vermont;* Francis Jackson, *Massachusetts;* Peleg Clarke, *Rhode Island;* John T. Norton, *Connecticut;* Gerrit Smith, *New York;* Abraham L. Pennock, *Pennsylvania;* Anthony Simmons, *New Jersey;* Henry Gibbons, *Delaware;* A. A. Guthrie, *Ohio;* Herbert Williams, *Indiana;* Robert Stewart, *Illinois;* Zephaniah Plate, *Michigan;* John Needles, *Maryland.*

*Board of Managers.*—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, *Maine;* Timothy K. Blaisdell, John A. Richardson, Parker Pillsbury, David Millard, *New-Hampshire;* Orson S. Murray, H. G. Leavitt, C. L. Knapp, E. D. Barber, O. J. Eells, *Vermont;* Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Amasa Walker, Edmund Quincy, David Lee Child, Amos Farnsworth, Andrew Robeson, Nathaniel B. Borden, William Bassett, Cyrus P. Grosvenor, *Massachusetts;* William Aplin, Thomas Davis, William Adams, John Brown, Joseph Sisson, Jr. *Rhode Island;* George W. Benson, William Bolles, Daniel Burgess, Horace Cowles, John Gunn, *Connecticut;* Thomas Van Rensalaer, Richard P. Hunt, Joseph C. Hathaway, *New-York;* Samuel Aaron, Joseph Parrish, *New-Jersey;* Edward M. Davis, Robert Purvis, William Jackson, Thomas Whitson, Jonathan P. Magill, Jonas Wyman, Albert L. Post, Wm. Wright, Samuel Webb, William H. Purleigh, Francis J. Lemoyne, Nathan Sugar, Wm. A. Garrigues, *Pennsylvania;* Robert Hanna, Charles G. Finney, Robert H. Folger, A. F. Hanna, John Walker, *Ohio;* Thomas Chandler, *Michigan;* James B. Whitcomb, A. B. Brown, Levi Coffin, Elnathan Davis, *Indiana.*

*Domestic Cor. Sec.*—J. C. JACKSON.
*Foreign Cor. Sec.*—C. C. BURLEIGH.
*Rec. Sec.*—J. C. HATHAWAY.
*Treasurer.*—ISAAC T. HOPPER.
*Executive Committee*—James S. Gibbons, William Buffum, Thomas Van Rensalaer, Isaac T. Hopper, Charles Marriott, J. C. Jackson, J. C. Hathaway, Nathaniel Southard, Lucretia Mott, Lydia M. Child, Maria W. Chapman.

W. L. Garrison, from the Business committee, presented the following resolutions, which were adopted:

Resolved, That the Executive Committee, which has been appointed for the ensuing year, be instructed to publish the Annual Report, prepared by the Executive Committee of the past year, and that they be authorised to append explanations or comments to the said report, if they think proper so to do.

Resolved, That the first mentioned Committee be also instructed to prepare an Address to the Abolitionists of the United States upon the present state of the anti-slavery cause, and to publish it in connexion with the said Annual Report.

The following resolutions were presented on behalf of the business committee, and adopted:

Resolved, That the American Anti-Slavery Society regards with increased and increasing interest the case of the *Amistad prisoners;* that they have listened with astonishment and horror to the details of a conspiracy of certain executive officers of the United States to transfer those innocent persons by stratagem to the Island of Cuba, there to be judicially massacred, before their case could have a full and final adjudication here.

Resolved, That the Executive Committee be instructed to take prompt and vigorous measures for the defence and effectual protection of said prisoners.

A communication from George Bourne was received and referred to the Executive Committee.

W. L. Garrison, from the Business Committee, presented a resolution, which was amended, and adopted as follows:

Resolved, That we look upon the formation of the Massachusetts Abolition Society and the American and Foreign Anti-Slavery Society with unqualified disapprobation, believing the spirit of "new organization," technically so called, to be hostile to that of universal freedom.

Resolved, That this Society regrets that the new organization, recently established in this city, has taken a name which is liable to be confounded with that of this Society, and trusts that that association will perceive the justice and necessity of altering it.

T. Earle, from the committee on the property of the Society, presented the following statement from S. W. Benedict, on behalf of the Trustees in whose possession said property now is; which was referred to the Executive Committee.

'The trustees will re-convey the property in their hands for the sum of $4500, and for a satisfactory bond to secure the payment of any costs and damages that may result from the suit of Nash vs. Benedict for libel—and secure J. Leavitt's and others' bonds of about $1000 for the Amistad captives, and for any liabilities which may accrue by virtue of the past acts of the committee as agents of the American A. S. Society.

S. W. BENEDICT.
*For the Trustees.*

E. G. Loring, from the committee on the transfer of the Emancipator, presented a report, appended to which was the following order, which was unanimously adopted:

Ordered, That the Executive Committee be authorized to establish a new Anti-Slavery Journal, to be published in this city, under their supervision; and that they be instructed to request of the Executive Committee of the N. Y. City A. S. Society to furnish the committee with the names and address of the subscribers to the Emancipator, in order that a free opportunity may be afforded to the abolitionists of this country to elect which of the two Anti-Slavery papers it is their desire to support.

The following resolution, from the Business Committee, was adopted:

Resolved, That we respectfully recommend to abolitionists, that they question all candidates for offices embracing legislative duties, whether they are favorable to such change of the constitutions and laws as will abolish all legalized aid to slaveholding; that they publish the answers given, and support no candidate who does not answer in the affirmative.

The following resolutions, from the Business Committee, were adopted:

Resolved, That the Committee of this Society appointed at its last annual meeting for the purpose of calling the Convention of Abolitionists holden in Albany during the last summer, in confining the call to '*freemen,*' alone, assumed a power not delegated to them by the society, a principle at war with the genius of our enterprise, and contrary to all our past action, and that their course in this respect meets *our* decided disapprobation.

Resolved, That the Convention assembled under the call alluded to above, in refusing to allow all persons believing in the doctrines of this Society, to participate in its proceedings, adopted a course equally at war with our principles and practices, and equally obnoxious to the censure of all the true friends of the slave.

A letter from Robert Hanna of Ohio was read and referred to the Executive Committee.

The following resolution was then adopted unanimously:

Resolved, That the thanks of this Society, be presented to the chairman of this meeting, for the dignified and impartial manner in which he has presided over its deliberations.

On motion of Edmund Quincy, voted that the thanks of this Society be presented to the proprietors of this house for its use on the present occasion.

Voted to adjourn *sine die.*

The enquiry has often been proposed to us of late, by those who begin to see the impropriety and inconsistency of supporting a pro-slavery pulpit, what they shall do with regard to their covenant vows with the church. They are satisfied that to continue as they are, is to have "fellowship with the unfruitful works of darkness," and they suppose that to come out from their church, will subject them to the charge of "covenant breakers." In this dilemma there are now not a few, in the different branches of the church in our state. For the consideration of such, we present a communication from a female hand which we find in the last Liberator. It is from a member of the Congregational church in Fitchburg Mass., and was directed originally to one of the officers in that church. Perhaps there may be some who will be led by the suggestions of this letter to come out from a slavery-consenting, slave-breeding and slave-holding church, and renew their covenant with the Everlasting God for the upbuilding of his kingdom, by "denying ungodliness and every worldly lust" "abstaining from the very appearance of evil" and having "no fellowship with the unfruitful works of darkness." The command is, come out from the world and "be ye separate," and in doing it we may also be compelled to come out from the church.—P.

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*Respected Father in the church:*

I trust you will pardon me for trespassing upon your time, and patience, when you consider the importance of the subject upon which I venture to address you. It has long been a subject of anxious inquiry in my mind, whether I could consistently remain in our church, considering the stand our pastor and the church have taken in regard to subjects vital to the cause of Christianity. Especially has this been the case with me since the passing of the resolution offered by our pastor, that the church take no action upon the subject of slavery. I have felt that I must come to a decision on the bended knees of my soul before God. Praying to be divested of ill-will and prejudice, seeking to know no will but God's, with a determination to follow that will wherever it should lead me, I have taken the word of God, feeling that in it are hid all the treasures of wisdom and knowledge. I have sought for duty and truth, by night and day, with a more intense desire than I ever sought for silver or gold; and I have about concluded not to commune with the church again under existing circumstances. I will give you the reasons which have operated upon my mind, and if you think them unscriptural, and will bring a 'thus saith the Lord,' or arguments drawn from scripture, to convince me that I am wrong, I will give up my opinion. For I consider it the glory of a person, when convinced of an error, to acknowledge it.

My first reason is, that our minister does not preach the whole law of God, and the church, as a body, love to have it so. While he refuses to open his mouth for the dumb, does he preach faithfully the law, 'thou shalt love thy neighbor as thyself'? God made it the duty of his ancient prophets to show the people all their abominations. I know that they excuse themselves by saying they are determined to know nothing but Jesus Christ and him crucified. But Christ said he came not to destroy the law, but to fulfil. I feel that in the stand they have taken they have opened wide the gates of the church, for the entrance of all sorts of error. A little leaven leaveneth the whole lump. Whenever it may agree with their prejudice, or be for their interest, or expedient, they may give up another title of God's holy law. Christ says to his people, 'Ye are are the light of the world'! How far are we the light of the world, and how long shall we prove as salt to preserve it from destruction? We are placed in such circumstances that we cannot help having our influence felt, one way or the other, at the South. I apprehend they will feel themselves nicely buttered up, as long as the church will keep still. It will be a pleasing opiate to their hardened consciences.

After I came to the above conclusion my duty did not at first appear so plain as I could have wished. I could readily see that it was the duty of the church to expel those who walk not according to the word of God, but it did not seem so plain that members should leave a corrupt church. I accordingly took the bible, and turned to the fifth chapter of Corinthians, 11th verse, and there read,—'But I have written unto you not to keep company, if any man that is called a brother be covetous, or an extortioner, with such an one, no not to eat.' By this I understand we must not fellowship them. But do I not do this so long as I am in what would be called good and regular standing with slaveholders? Again, I turned to Revelations xviii, 4, and read, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' This, I think, means mystic Babylon, or the Romish church. I do not mean to imply that I consider our church as bad as the Romish. But I do mean to say, that I think our solemn meetings are iniquity in the sight of God. What does he say? (Isa. chap. 1st) 'Your new moons, and your appointed feasts, my soul hateth; yea, when you make many prayers, I will not hear.' And why? Because they did not seek judgment—and relieve the oppressed. Our church does not burn us as heretics; but I apprehend I am not the only one in this church that has felt 'killed all the day long.' Not that we care about the good opinion of our fellow-mortals, for we have learned that it is a small matter to be judged of man's judgment; but to see the fine gold become dim, our own loved Jerusalem becoming corrupt—Oh! this has eaten like a canker. God only knows our sorrows.

Some think we can have more influence to remain in the church. It seems to me that we have had about all the influence we can have by staying. Our pastor is very ready to assail us in the house of God, where we cannot defend ourselves, but at other times he shows no disposition to converse upon or to discuss the subject. If he thinks us in an error, why does he not come to us and reason us out of it? Methinks, if he was a faithful watchman, he would, *if he could*. As long as he keeps this stand, I despair of doing much to awaken the church, so blinded are they, and so much confidence do they put in an arm of flesh. It appears as if they could no more see the truth through the minister, than a runseller can see the truth through a piece of gold.

My next inquiry was, (as there was now no other place where I could commune,) whether it would be right to neglect the ordinance. To the law and to the testimony. I there read, that to do justice and judgment is more acceptable to God than sacrifice. Also, 'Go ye and learn what this meaneth; I will have mercy and not sacrifice.' From these and many kindred portions of scripture, I learn, than when I am placed in such circumstances that I must countenance sin, or neglect the ordinances, I must choose the latter. I know that I shall be treated as a covenant-breaker. But my covenant is still with the everlasting God for the upbuilding of his kingdom, and to 'deny ungodliness and worldly lust,' and I do but establish this covenant in leaving the church. I leave that I may fulfil it, hoping that the church will be brought to repentance, or some other way provided whereby we can conscientiously partake of the Lord's supper. In the mean time, I will, in the strength of God, remember my Saviour. And never could I say with greater feeling than at the present time, 'O memory! leave no other name.'

It does appear to me, if abolitionists would come out of the church, it would have greater effect upon them than any other means. If they are the true sons of God, will not this open their eyes to see where they stand and be the means of leading them to repentance.

Yours sincerely,

MARY T. BURRAGE.

## The Annual Meeting of the Pennsylvania Anti-Slavery Society

Was holden at Philadelphia, the 5th instant. A large delegation from the different portions of the State were in attendence, both of men and women, and the meeting seemed to have been characterized by energy, good feeling and devotion to the cause of the enslaved. The resolutions on political and church action, must commend themselves to every true and enlightened abolitionist. They were all passed by a large majority; those on political action by a vote of more than three to one. At the same time, the Editor of the Freeman assured us that the strength of opposition to the Albany nomination in Eastern Pennsylvania is "still greater, *much* greater" probably "than this vote seems to indicate."

We copy from the Freeman a few of the resolutions passed at the meeting—and ask our readers, while they read them to remember that Pennsylvania, and Massachusetts, which has taken similar ground, are doubtless more efficient, whether in their State or auxiliary associations, than any of the other States in the Union. The delegations from these States at the last annual meeting of the American Society, at New-York, were such both in numbers and character, as to leave no doubt in relation to what are the true principles of abolition, or where the true adherents to those principles may be found.—P.

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Resolved, That we believe it to be the duty of churches, Ministers and Christians, to bear a decided and fearless testimony against slavery.

Resolved, That it is our duty as abolitionists, to receive no man as a true *Christian Minister* who is a slaveholder; who upholds or defends slavery; or who refuses to bear his testimony against it.

Whereas the essential participation of the people of the Northern States, and of the Union at large in Slave-holding, consists in the laws by which Slavery is upheld, and their essential sin or wrong consists in failing to repeal those laws; and whereas there is no essential moral distinction between holding Slaves ourselves and assisting others to hold them, and whereas abolitionists who support the making or continuance of Slave-holding laws cannot consistently reproach Slave owners for their conduct, therefore,

Resolved, That we recommend to voting abolitionists that they support no candidates for office who will not, within the sphere of their official power, advocate the repeal of all features of the Constitution and Laws, which tend to aid in holding human beings in Slavery.

Resolved, That we have no cause to believe that either of the candidates of the two great political parties for the presidency, are deserving of the support of abolitionists.

Resolved, That however we may believe that the course pursued by the late convention of friends of emancipation held at Albany, is not the most efficient and expedient mode of exercising political action, and however we may as a Society refrain from advising the support of the nomination then made, yet we freely recognize the full right of every abolitionist to decide such questions for himself, and we disdain all pretensions to censure, proscribe or condemn any who may differ from us, concerning the most expedient among such modes of action as are not immoral, and who so differing may think fit to pursue the dictates of their own judgments or conscience.

Resolved, That to apply the term *Christian* to the system of American Slavery, is to spread the sanction of our holy religion over the foulest crimes, tends to drive the victims of American prejudice and oppression into infidelity, to destroy the hope of peaceful emancipation, and to make the Christian system and the cause of freedom the scorn and contempt of the Heathen World.

Resolved, That the produce of slave labor, being obtained by fraud and violence, we recommend to abolitionists, that they abstain as far as practicable from this kind of produce.

Resolved, That we look with deep interest towards the deliberations of the great Anti-Slavery Convention to be held in London on the 12th of next month, desiring that it may awaken an interest in the minds of the inhabitants of the whole world, which will not be subdued until slavery shall be banished from the earth.

On motion of Thomas S. Cavender,

Resolved, That this society rejoice at the formation of THE BRITISH INDIA SOCIETY in Great Britain, for the amelioration of the condition of the hundred millions of India, who have been so long and so cruelly oppressed, and also at all rightful efforts to establish and maintain the equal rights of man throughout the world,—believing that the success of all such efforts will materially aid in the abolition of American slavery.

CONCORD: MAY 20, 1840.

## Editorial Correspondence.

New-York, May 19, 1840.

Dear Brother Pillsbury:

I was apprehensive that I should be unable to write to you for our dear little paper before sailing—for I have been unwell for several days, and to-day, when I am better, I expected to sail—it being the day set by the Captain for our vessel's departure.—We went with our baggage at 12 o'clock expecting to be transported to the ship in a steamboat—but learned that they would not sail till to-morrow, on account of the wind—I therefore embrace the opportunity of dropping you a word.

The ship we go in is the Colombus, (an appropriate name, for we go to discover a new moral world,) a Packet of 600 tons, commanded by Captain Cropper, a Virginian. She makes the passage in about 20 days. There are several delegates to the World's Convention to go in her, besides myself. Brother Garrison, William Adams of Nantucket, Charles L. Remond of Maine, and Cyrus P. Grosvener of Worcester, Mass. Remond is the fine young colored man we saw and heard in the National meeting, and who was appointed, as you remember, with Lucretia Mott, bro. Garrison and myself, to represent the National Society. Joseph Sturges' letter cautioning American anti-slavery against coming to London in the form of a woman does not seem to have been much heeded in the election of Lucretia Mott.—That noble woman is now on her way to London, where if Joseph Sturge is consistent, he will submit his manly dignity to hear her testify for humanity, as readily as he allows the wife of that young German prince to be his sovereign. If Victoria can be Lord high Admiral of England, the head of her navies and grand marshal of her forces by land, as well as head of the church, surely Lucretia Mott may bear testimony against human slavery in England, in a peaceful, quiet convention of christians.

I think the Convention will be a stormy one. If it be, it will be owing to the opposition of the enemies of freedom there.—If the meeting is free, all will be peace.—If woman is allowed to be gagged there, the moral hurricane will be awakened. The European political and commercial philanthropists will learn that there is a democracy in morals, as well as a republicanism in politics. Garrison will unfurl the banner of "The Liberator" in the "fast anchored isle." And George Thompson and Wendell Philips and Daniel O'Connel and George Bradburne and Charles Lennox Remond will sustain it. Thompson cannot hesitate when these grand principles are presented once to his mind. O'Connel is a politician, but he has a great Irish heart, and he will plant his stately foot on no platform short of the wide expanse of humanity.—Or if being a politician and immersed in governmental reform, he should stand aloof from the convention, Thompson and our beloved and faithful "Liberator" would alone bear aloft the banner of Liberty for the two hemispheres, of which they are the pride, and prove, on all these fundamental questions, an overmatch for the *diplomacy* and *usage* of the civilized world.

New organization has at length hoisted its national flag. It has seceded from its first allegiance, the old anti slavery platform, and has embodied itself under the imposing name of "American and Foreign Anti-Slavery Society." This word *Foreign* betokens, I suppose, abhorrence of "*foreign* topics" and "extraneous questions." An American "*abolition society*" would not answer, it seems.—That has been tried in Massachusetts, and does not prosper.—A luckier name must be adopted—and it is this, "American and Foreign." Why pray do they choose this? Is "American" too republican, that they must dilute it with something European or Asiatic? What do they mean by "*foreign*"? Is their object *European* slavery? Do they mean to "drag in" English manufacturing servitude, or "sift in" Russian serfship, that they call their society "*foreign*"? But no matter. They took the name perhaps for distinction's sake, peradventure in lofty imitation of the "British and Foreign." Arthur Tappan is president. He could not accept the presidency of the old society, because he said there would be conflict between it and the new, and he would not mingle in these contentions.—There would be an exterminating war, he said, between the societies, and he would not be concerned in it. He shows how much he knew his own mind, by going immediately and taking the presidency of the new society. By so doing he *avoids* the scene of strife! He *may* find it a *quiet* place—a *halcyon* birth. But I doubt.

Preparatory to secession, the new organized executive committee took the Emancipator—the American Anti-Slavery Society's paper, and transferred it to the New-York City Anti-Slavery Society,—a few weeks only before the national annual meeting. A paper that was as clearly the property of the national society, as the Herald of Freedom is the property of the N. H. A. S. Society,—and which they could no more dispose of thus, than brother Curtis could sell your Herald of Freedom to the Liberian Association. A Committee of the National Society called on the City Anti-Slavery Society to propose to them to retransfer it—but they declined doing it. I was exceedingly sorry to see such spirit in our professed brothers. Abolitionists never would have cherished it.—New organized abolitionists can.—But the deed dishonors their whole movement.—It marks the whole of it—It is in true slaveholding spirit. A *perfect trifling* with Rights.—Secession involving the genuine slaveholder temper and spirit. Abolitionists are very familiar with such sort of usage from their despisers. And the poor slave is used to it from his.—They do not *pretend* to respect his rights. In sovereign contempt they laugh at the idea of justice towards him and us. This they must do.—Pretence would be too shallow for disguise, and adopting it would be an acknowledgment that we *could possibly* have rights, which they never thought of admitting. They scorn us, and when they cannot rule, they contemptuously secede, to a platform, where slaves and abolitionists cannot come.

What an absurd creature is man, when he undertakes the tyrant. How he scorns to *give a reason!* When he wrongs his equal, he endeavors to cover the wrong.—But he enslaves and tyranizes, with an infernal impatience of all accountability. The idea of being obliged to give a reason enslaves him to madness. New organized abolition is substantial tyranny and despotism. You will see how it will demean itself toward the old national Society, in this "American and Foreign."—I prophecy they have nothing to do but to fight the old Society. They have plundered it of its paper and its depository, with as little ceremony as the master takes the wages and the price of his slave. They will now go to work to plunder it of its *existence*. And they will do it all for *love of the slave*. When they shall have done this (if it were possible) they will rest from their labors.—They would then abandon anti-slavery. It has proved too trying a cause for their spirits and character. They grew weary of it's well doing and seceded, and there is an end.—Anti-slavery lives and breathes only on the old, broad, boundless platform. It ranks itself so lowly, that the slave is its brother, and sympathises with him in fraternal earnest, and will labor for his deliverance till death, or till his deliverance is accomplished.

I am rejoiced to hear of the safe arrival of the gallant Rhode-Island, with her precious anti-slavery freight, at the capital of her little namesake. I saw her pass the wharf on her stately return up the sound. It was indescribably sublime and glorious to behold her. Her race-horse speed—the deep furrow she ploughed along the brine—the long and sparkling wake she stretched out behind her, her broad hulk laid close down to her path, like the racer's to the turf, diminishing as she sped, and the frictionless playing of her graceful engine—I watched all till she was out of sight, and I felt as she disappeared, that till that moment, I had not been completely separated from home and the beloved abolitionists of New-England.

To you, my dear brother, I can only say, go on steadily and keep the prow of our little New-Hampshire ship point blank against the pro-slavery tide. God is with us—and every enemy must give way or perish.—With best wishes and kindest remembrances for our faithful anti-slavery brethren and sisters, I remain, *in whatever hemisphere*, your and their brother and fellow-laborer, in the sacred cause of Liberty,

N. P. ROGERS.

P. S. May 20, 10, A. M. I break the seal to apprise you that our sailing is again deferred till to-morrow at 11, the wind still being ahead. You can imagine we feel some impatience at being detained thus, as our time is scanty before the sitting of the Convention. But we submit quietly to the leadings of Providence. It may be better lying here than being becalmed so many days at sea. And we have entire confidence in being there in season, because we believe we go on an errand of philanthropy. I wish the maligners of our gentle brother Garrison, and who abhor anti-slavery because he espouses it, could have the opportunity I enjoy of learning his peaceful and christian spirit. Once more, adieu.

Your Brother, N. P. R.

## The Annual Meeting of the New Hampshire Anti-Slavery Society

Will be holden on Wednesday next (3d June) at ten o'clock, in the town Hall in Concord. For various reasons, this will be by far the most important meeting the society has ever held.

The most untiring exertions have been made during the past year to narrow the old anti-slavery platform, to introduce new tests of abolition, and in this state particularly, to bring the cause under the immediate control of those who plead "the usages of society" (as slavery does,) for their rule of action. Whether the Congregational and Presbyterian Convention of last winter was intended as a preparatory step to such a course, is not certain,—but it is certain, from the last "Call" of brother Curtis in the Panoply, and Herald of Freedom, that he regards the *adjourned* meeting of the convention on Tuesday next, as an important preliminary, to the designs he hopes to accomplish at the annual meeting of the State Society.

It is no longer doubtful whether there is not an intention to change the character and position of our State organization, and make it auxiliary and subservient to technical new organization. The old anti-slavery doctrines are too humiliating, and the platform too broad for the pride and exclusiveness of sect and party.—Abolition which has no respect to color, sect, sex or clime, will meet with little favor at such hands. If a Congregationalist must have it sprinkled in infancy, and if a female, seal up the lips—then a Baptist may immerse it, and subject it to the laws of *strict* communion, and the Quaker may contend that it is not legitimate, unless clad in plain drab, and broad brim, and will abjure all external forms in religious worship. But this is not *anti-slavery*. It may be "enlightened and judicious," but it is any thing rather than anti-slavery. Let the Call of brother Curtis and other late movements among some professed abolitionists, decide the question, whether there is not at least a wish to change entirely the character and position of the New-Hampshire Society, so as to circumscribe the sphere of action on the part of an important portion of the anti-slavery community, and bring in new tests of anti-slavery character not contemplated in the constitution. Such a question has been tried the past year in one State—but it was promptly rebuked at the late meeting of the American Society. The secession at that meeting, was the result of the same spirit.

It is a question of some interest, how the former enemies of emancipation can so readily extend the right hand of fellowship, and bid God-speed to those who have seceded, while they retain all their former bitterness towards those who adhere to the old Constitution. An ancient philosopher hearing a bad man speak well of him, asked "What evil deeds have I done, that I should be praised by such a man as you?" And when abolitionists come to be commended by such slavery-apologizing publications as the New-York Sun, Journal of Commerce and Observer, they may well ask, what have we done?

The abolitionists of this Satte must next week decide some deeply important questions. They must say whether they will hold fast their integrity and adhere to former principles, or consent to be led and governed by a faction who will trammel their enterprise with the usages of particular sects or parties. Women may feel constrained to speak and act in behalf of the slave—and herself too, more than half enslaved. Will New Hampshire's abolition chase her with its padlock and gag? Has she made any class of men her conscience keeper? If not, let those who dare trifle with the rights of conscience think of the responsibility they assume. Woman says, "I feel impelled by a conscientious sense of duty to lift up my voice in behalf of the slave." Her lords tell her, "away with your conscience, nor dare presume to speak in presence of us, your heaven appointed masters." Is that New Hampshire anti-slavery?

Another deeply important question relates to the Herald of Freedom. The Edict has already gone forth, that the present Editor, now absent at the World's Convention, must come down from the Editorial chair—the watch tower of the anti-slavery fortress, and another fill the place, who will be more true to the wishes and views of those who seek the control of the enterprise. Under the direction of brother Rogers, the Herald has acquired a reputation in every northern State, which is not surpassed by that of any other journal, on any subject, civil moral or religious.

The question of independent anti-slavery nominations, meets with very little favor in any quarter except among the abolitionists of a portion of the State of New York, and the Massachusetts Abolition Society. It will meet with little here.

N. Hampshire's anti-slavery will also give its opinion on the late schismatical movements among a portion of the old American Anti-Slavery Society; and also on the proceedings of the Executive Committee of that society, in relation to the Emancipator, and other property over which they had no independent control.

Another and perhaps the most important item of all will be, the plan of operations for the ensuing year in our own state. It is of the highest importance that the friends of the slave should be at the meeting, to give direction to those who are to lead in our affairs during the year to come. Massachusetts could send more than 500 delegates to the New York meeting. Will New-Hampshire send as many to her own meeting? Slavery, pro-slavery, new organization, yea, and colonization even, denounced Massachusetts, for sending so large a representation to control the business. They called it a *faction*. Let it be a faction. It makes the demon slavery tremble on his throne. And when every Northern State shall have anti-slavery enough, to send five or seven hundred delegates to the annual meeting, then wo, wo to slavery. Shame, that any should call the truest hearts that ever beat with human sympathy and love of liberty—*a faction*.

Let New-Hampshire send such a faction to the meeting next week. Let us learn a lesson of fidelity to our cause from the zeal of the 25000 whigs, who could rally from every part of the land at the Baltimore Convention. Great Falls promises a delegation of a hundred at the whig convention in Concord on the 17th of June. How many true and tried abolitionists will be in Concord on the *third* of June from that place?

*Prompt and decisive measures*, is at present the watch-word in all departments of life. These are the spring and summer fashions for 1840. For the meeting in June "Let the North give up, and the South keep not back; let the sons come from afar, and the daughters from the ends of the" State.—From where the White mountains lift their towering tops, down to their little sister the Monadnock away in the distance, and from the banks of the Piscataqua to the Merrimack and Pemigewassett, and onward still to the gentle Connecticut, let there be a general gathering to the Convention where truth and freedom will find unwavering and undaunted advocates. For once let the South be assured, that if New-Hampshire has an Atherton to cleave liberty down in her own temple, she has also a valiant band, of stuff as stern, who will vindicate her cause, or be buried with her in the same sepulchre.—P.

Our friends will see by a notice that arrangements have been made with brother Kelley, at the Temperance House, to accomodate *delegates only*, to the Annual Meeting, at the low price of one shilling a meal, or fifty cents per day during the meeting.—Those who favor him with a call at that or any other time, will find a host and hostess too, just such as those who profess staunch temperance and anti-slavery principles ever ought to be—liberal, accommodating and kind.

True temperance and anti-slavery principles are

are qualities, everywhere—but especially at our public houses. Let abolitionists and temperance men think of this.'

*** Delegates will register their names at brother Kelley's as soon as they arrive.

The Editor of the Massachusetts Abolitionist is out upon brother Rogers, because his views of political action are not now what they were in 1838. Is a change of opinion then with regard to a measure, evidence of apostacy? But who has *not* deviated from some measure which at the beginning of our enterprise appeared adapted to advance it? If mere change of views, or actions even be a sin against the cause, brother Phelps who we learn is editor pro tem of the Abolitionist, we should think would be the very last man to "cast the first stone." Has he forgotten the visit of the Misses Grimke at Lynn! The insinuations in the Abolitionist relative to brother Rogers and the Emancipator, his "glorification of Garrison," &c. we have not room to notice this week even were they worthy of it? Did not brother R. attack New Organization until there was a prospect of his becoming editor of the Emancipator?—P.

A new paper is to be started in New York, by the Garrison party; of which it is said Mr. N. P. Rogers will be the editor.—*Christian Panoply.*

We regret that so many of our friends are alarmed lest the above should prove true. Some begin to falter through fear of losing Bro. Rogers. As yet, they have no cause of alarm.

We publish the following verbatim, not from any ill will of course to the writer, but as a specimen of the letters we receive from pro-slavery and colonization. There are however occasional exceptions.—It is matter of deep regret that those who profess to be "as much opposed to slavery as any body can be," should yet take the liberty at all times and on all occasions, to insult and abuse the humble, self-denying few who, at the risk of property, reputation, and in some instances of life even, dare to stand forth and show the people their transgressions in looking with cold indifference on the foulest sins that ever stained the human character. It may be gratifying to our readers to know that this *elegant* and *dignified* production, is from one who is a senior member in Yale College, and a candidate for the gospel ministry. "If they do these things in a green tree, what shall be done in the dry"? We need not be surprised at the course of most of the ministry on the subject of slavery.

From our heart we pity any one who can write such a letter. May Christ whose disciple Mr. C. professes to be, forgive him, and may the slave whose cause is thus unfeelingly sneered at, forgive him also, and the Editor of the Herald will remember it no more.

Henniker, May 19, 1840.

My Dear Sweet Editor,—Allow me the pleasure to thank you for the very kind, polite and *honorable* notice which you took of the *ill-natured* communication which I sent you touching your report of the Anti-Slavery meeting, conducted by our dear sweet brother Foster in this place. I do most heartily repent that I was not "*very good natured.*" I am *now* in a better mood. And now I wish to say in a "*very good natured*" way, that the manner in which you notice my communication, does not appear to me (I hope I speak good naturedly) to be well calculated to convey a *correct* idea of it to your readers. I do really feel (I am *good natured*) that it is important an editor of a periodical devoted to the *cause* of *God*, should represent things, even of minor importance, correctly—i. e. that he should tell the *Truth!* Now, my dear sir, does'nt it seem to you so?—I am not ill "*natured*," my precious, dear Editor; no: I never felt better natured in my life. But you will do me the favour to allow me to say that

"E. L. CHILDS"

Is *not* received. Why, sir, (I mean, my *Dear* Sir.) that is another "*good natured*" mistake of yours. I suppose, however, you read the Communication from me, and laid it aside, and after a few days published it from "recollection;" but your memory does not serve you. A good memory is another desirable quality in such an Editor as you profess to be. It is true that you have not "curtailed" my name "of its fair proportions"—and is it not also true, that it is gratifying to ones vanity to see his name in large type, at the head of an editorial article, especially in so popular a periodical as yours? (I am good natured.) You have not "*curtailed*," I say, my dear *Punster;* but you have amputated the inferior extremity, that is, *cut off the tail* of my communication, and used it as a *head* for your own.—I have been scratching my head this long time, for some elegant classical quotation to compliment you on your dexterity in converting *tails* to *heads;* but some curious spirit has so curtailed my memory "of its fair proportions," that I must give up in despair, contenting myself with "doing the honors" the best I can in my rustic way.

Well, now, dear Editor, a word about your *reasons* for not publishing my communication. I do not question their validity. That is *not* what I wish to do: but merely to speak of them, a moment, in a "very good natured" way. Your reasons, you say are, that I am not the "Mr. Child" &c.—"nor either of the two women—and not "very good natured," to boot"—and do not "*appear* to have been *commissioned* to write by either of the parties in interest.—As to the first of these—I could not have been "*the Mr. Child.*" for there is no such person.—As to my being neither of "*the two women, that* is self-evident, and I cheerfully, and "*good naturedly*" accord to you the praise of having made a happy effort at *the humourous*, in the remark, but cannot see the force of the reason contained in the fact.—As to my not being "*commissioned.*" I did not know, till informed by the punctilious Editor of the Herald of Freedom, that it was wrong to request one who had held up the character of my friends to public view in a false light, to correct the errour, mistake, falsehood, or whatever it might be, *without* a legal *commission* from *any* source. Next time, my communication shall be accompanied by all the necessary *credentials* of office.—But the main reason, as it would seem by your putting it in *italics*, was, that I was not "*very good natured.*" Well, now, the fact is, my Dear Editor, I rather tell the *Truth* in an *ill*-natured, than a *lie*, in a "*good* natured," yea, a "*very* good natured" way. (I am good natured now, Dear Editor.) This soft, smooth, butter-tongued, honied, "gentle-as-any-sucking-dove"-way of promulgating doubtful doctrines by keeping back half the truth, positive misrepresentation, or open falsehood, I never *did exactly* like.—Do you, Dear Editor, make it a matter of courtesy, or conscience, to publish whatever one writes, provided he is "good natured" about it? Then I am afraid you will publish this! For I assure you I *am* good natured.—But to prevent such a catastrophe, I believe I will tell you a little more Truth, which you will probably construe into *ill nature.* I shall take the liberty again, to speak without a commission.—Your brief exegesis, or criticism, or whatever you please to call it, of Dr. Sanborn's arguments, is a most complete tissue of misrepresentation. How you could have commented in so unfair, so illogical, so distorting a manner upon those fair and candid remarks, without doing violence to conscience, baffles my power of conjecture; unless your mental vision is so obtuse or so disturbed as to preclude the possibility of your seeing the truth clearly.—Perhaps you reason upon some of his remarks as you did upon the admission of those "two women," that slaveholding is deeply sinful under all circumstances—inferring thence, that they would readily admit that it is the "foulest crime with which man is ever stained."—If this is a specimen of your logic, I do not wonder you thought me not very good natured. A man possessing your principles (if I may be allowed to talk wisely) ought to be a good logician. Subjects of such magnificence as that of American slavery—so difficult to manage, *so terrible* in its forebodings to this country—so complicated in its nature—so frightful in the dark vengeance with which it frowns upon the iniquitous south,—ought not to be played with! They ought to be approached with a serious and solemn awe—with as clear and comprehensive views as long and deep reflection can give.

Yours, with the utmost good nature.

E. L. CHILDS.

We wish just to tell Amos that our sheet was nearly full when his communication came. We hope its value is not lessened by what we are obliged to do with it for want of room.—P.

Mr. Editor,—I am at a loss to know whether it will do for me to spend the time and money to attend the Anti-Slavery Convention to be holden in Concord, in June next.

I call myself an Abolitionist—have done something for the support of the Society, and mean by the help of Divine Providence to do more than I ever have done. My Abolition principles, (to the best of my knowledge) never have been questioned. Still there is some doubt in my mind whether the call from our President for a turn out, was intended for such abolitionists as I am, or whether I could get a seat there if I should go; I am not a Congregational or a Presbyterian Minister. Neither am I a supporter or a hearer of either of these denominations, if I know or believe them to be supporters of the bloody system of Slavery. I attend meeting every Sabbath five miles from this village, in a neighbouring town, where I can hear the rights of the poor slave advocated and his case remembered at the throne of grace.

Now if I understand the Rev. J. Curtis' call to the Congregationalists and Presbyterians, "Sound, Judicious, Enlightened, Abolitionists," I was not called, for I make no pretensions to any thing more than a tolerable good common sensed abolitionist. I have made no idle parade of feelings or exhibitions of distress, for the clergy, neither have I come out over a false name in that mis-named paper, called the Christian Panoply, against the young men who have had the boldness to speak against the abominable practice of holding slaves, and against the decided opinions of good men, (as they call themselves) and old gray headed ministers, old enough to be their Fathers and Grand Fathers.—What a dreadful thing. Had I done so, I, no doubt, could have been made welcome to a seat at the Convention.

I have no disposition to misrepresent our President, but if I have not entirely misunderstood his meaning, I have learned him thus: that unless I had raised a great cry about Mr. Rogers, the management of the Herald, and the woman question, though I had given my body to be burned, and my goods to feed the poor down-troden slave, I could have no seat there, (if he could help it) for no others are invited.

AMOS.

*Littleton, N H, May* 23, 1840.

*Jury Trial Bill in New York.*—This has passed both houses of the Assembly, and now only requires the sanction of the Governor to become a law.—so says the Friend of Man. So much for the influence of political action of abolitionists, even without the aid of a third party. The Charleston Mercury says, if this bill should become a law, "we shall be perfectly ready to urge the Southern states to banish out of our ports every citizen and ship from New York, and cease to have any dealings with a state so traitorously false to the principles of the Union." Why don't the Mercury rave against Massachusetts? She has such a law already. None of her citizens and ships have yet been banished out of the ports of South Carolina.

### Slaves Emancipated.

Mr. Upthegrove of South Carolina passed through this city a few days since on his way to Clinton co., (whither we recommended him to go,) with eleven colored persons whom he had just emancipated. His object in bringing them to a free state and setting them free, was to save them from falling into bad hands. Conscience as well as humanity, had something to do in the matter. He is an old man, rather poor—much attached to his people—could not bear the idea of leaving them—and had not the slightest idea that they would ever suffer him to come to want. Nor do we believe that they will. On the same day on which he set his slaves free, a gentleman from Mississippi emancipated five. And some time during the last week, thirty seven colored persons who had just been liberated in Tennessee by the will of a gentleman whose name is unknown, passed through this place on their way to Indiana.

A friend of ours was lately conversing with a wealthy and highly respectable citizen of the South, the owner of a large number of slaves. He was conscience-smitten. No subject weighed more heavily on his mind than that of slavery. He thought that it would shorten his days. He was in the habit of treating his slaves like a father, which brought upon him much persecution. What to do he did not know. He had heard of Dr. Brisbane's course, and pronounced it noble. This gentleman lives in a section of the South, where public sentiment on the subject of slavery is supposed to be peculiarly indurated; and he is no professor of religion. We ardently hope that he may yet be obliged by his conscience to take the same course which has been adopted by Mr. Birney, Dr. Brisbane and others, and which has caused the blessings of those who were ready to perish to come upon them. Were this gentleman to emancipate his slaves the effect would be electrical.

Reader! in view of the facts just noticed, take courage. Conscience, that mighty agent to which Mr. Slade in his speech so happily alludes, is doing its work in the South. God grant that the abolitionists of the free states may engage in no course of action, which shall paralyze its awakening energies!

*Slave Trade and Liberia.*—It would seem that the colonists of Liberia are themselves not secure against becoming victims of the slave-trade. The Liberia Herald of December 31st, contains the following—

*Murder and Kidnapping.*—On the 15th, ult. in the settlement of Millsburg, a posse of armed Kondabs rushed suddenly upon a little native hamlet; literally cut to pieces one man and woman, shot one boy, and carried off twelve others. The wounded they left in the town, which they rifled of every thing they could find. No satisfactory reason has been assigned for this outrage. Some suppose it merely an act of retaliation for the murder of the man by Bill Allen; others say it was satisfactory for the loss of a woman which some of the inhabitants of the town had detained; we suppose it was to obtain slaves, and the wounds were received in attempts to resist. From whatever cause it proceeds, as the town was in the very heart of Millsburg, it admonishes us of the gradual and daring encroachments of the Kondabs, and of the necessity of being on our guard against them.

*For the Herald of Freedom.*

Mr. Editor,—The words of contention being never pleasant, and often uninteresting, except to the parties immediately concerned, we would gladly avoid asking a place in your columns, to the exclusion of other and better matter, with reference to the differences existing in the Concord Female Anti-Slavery Society, of which we are members. But the communication in your last paper, signed by a large portion of the society, seems to demand a few remarks from us in rejoinder, through the same medium; and we sincerely hope they may be the last that shall be called for on either side. To those of your readers who are carefully watching the "signs of the times," it is clearly discernible that "offences must come," but we heartily desire that none in our little society may come under the "woe" denounced upon those "by whom the offence cometh."

We would be frank, candid and explicit in our statements," speaking the truth in love," and not shunning to declare it; and asking forgiveness of our sisters if in aught we unwillingly deviate from the pure standard.

With regard to the "allegations" and the "facts," there is an apparent contradiction in some of the statements made by the respective parties. We would not be likened to the knights in the story, who each viewed the opposite sides of the shield, and hope we may take an impartial view before we run a fatal tilt against each other. On our own part, in attempting again to do this, it may be necessary to recur to the time of our annual meeting, though it will carry us over ground already travelled, and cause some repetition of our former communication. As was therein stated, the annual report of our Secretary, then in Boston, commending in high terms the course of the editor of the Herald, was unanimously adopted, and a letter from her was read at the same meeting, from which we make the following extracts.

"I do most heartily breathe a constant prayer that we may be preserved a *firm, united band*, going on in the straight forward course of working for the slave in every practicable manner. We have neither time, nor strength, nor money, to waste in sustaining the spirit of division, nor in stepping into "new organized" paths. Turn not, sisters, to the right or left, be not for a moment diverted from the great and godlike purpose of "undoing the heavy burdens, and letting the oppressed go free." It is heart-cheering to meet with the sympathy and encouragement manifested in regard to us in New Hampshire. We shall have aid from several of our friends in sustaining the Herald. And I desire you to consider the subject of a fair at the anniversary of the state society in June next, for this purpose. I hope to be with you at your next meeting, but hope you will adopt the measure at this. We must sustain the Herald. This, it seems to me, is our first duty. I leave to you to decide upon the most effectual way of doing it, though I cannot but recommend the plan of raising money by a public sale of articles. The anniversary week will call many of our friends into town &c."

A motion was then made and discussed, that the society have a fair for the object specified in the letter, but when the vote was put by the President, it was with the addition of the words "and other kindred objects." The vote was taken at a late hour of the meeting, and when many were leaving the room, a (small number only remained, and of those, a *small majority* carried the vote) and the import of the vote was not considered as probably would otherwise have been. An objection *was* made to it however, by at least one individual present, which objection the President overruled, by replying that there was no doubt but all the ladies were in favor of the Herald. Our President has since declared that she was influenced by the best motives in so wording the vote, and it is not for us to impeach her integrity. We have only to regret that she so mistook her official duty.

We all agree in the statement that for several successive meetings we labored together for our fair, but there follows a slight discrepancy. In the communication of our opponents, it is said, "it was soon apparent that the fair was desired by some, not so much to assist the state society under their present embarrassments as to sanction the course of the editor of the Herald, and their wishes in this particular, together with other considerations, induced the Society to recall the vote of December last." Why, sisters, it was understood by us from the beginning, that the main object of our fair (the *sole* object according to our intentions,) was to sustain the Herald of Freedom as then edited, and consequently "to sustain the course of the editor!" Our Secretary, in the letter accompanying the report, says, "I have felt it a duty that we take this stand, (i. e. in favor of the Herald!) and express ourselves in this manner;" referring to the commendation of the editor and his course in the unanimously accepted report. How was it possible that an object so distinctly avowed, should not, until after the lapse of several weeks become "apparent?"

The reasons which induced us as individuals, to proceed with our fair, were fully and fairly stated in our former communication. It was never the intention of the original movers of the fair, that its proceeds should go into the treasury of the state society. We felt then, as we do now, that what little we could raise in this way should go directly to N. P. ROGERS—that in sustaining him in the capacity of editor of the Herald, we were effectually aiding the cause of the enslaved, which was the grand object of our association at the first. Our brother has now gone from us on a holy errand, perhaps never more to return to his native land, or if so, never again to be permitted to "proclaim liberty" and "declare righteousness" through the columns of the Herald. But there are "kindred objects," from whom the pecuniary avails of his labor have too long been withheld, whom we have no scruple in endeavoring to "sustain."

We would say to our opposing sisters, that we deeply regret that we do not all see eye to eye" in this matter. Unity, if it be the "unity of the spirit," is by all means desirable. If we must differ, let our difference be only for conscience sake. We are ready to make any concessions, but those forbidden by principle and conscience. But truth should be dearer to us than a false peace. There can be no compromise between right and wrong. If we have given any unnecessary wound to the feelings of any of you, we are truly sorry, and humbly ask you to forgive us. If our esteemed president has suffered through any imprudence or indiscretion of ours, we sincerely lament it.

Yet ere we close our remarks, we would entreat you, sisters, to pause and reflect. Examine well the ground on which you stand. See to it well that yours is the right path. See to it that you are not helping to retard the grand cause you wish to promote. We solemnly caution you to BEWARE—"lest haply you be found to fight against God." In the words of "truth and soberness," "as beloved sisters, we warn you" not to be guilty of binding soul faster the fetters of the slave.

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|---|---|
| *Sarah Hall,* | *Sarah Lewis,* |
| *Mary Ann French,* | *Rebeckah French,* |
| *Caroline T. Farrand,* | *Louisa W. Wood,* |
| *Esther W. Currier,* | *Mary Clark,* |
| *Betsey Clark,* | *Mary P. Rogers,* |
| *Judith Chandler,* | *Alma J. Herbert,* |
| *Eliza A. Hall,* | *Mary B. Farley,* |
| *Mary Farley,* | *Mary F. Chandler,* |
| *Eliza A. Shute,* | *Mary E. Cochran,* |
| *Mary F. Kent,* | *Frances F. Rogers,* |
| *Abigail P. Kelly,* | *E. W. Spaulding,* |
| *Martha F. Dow.* | |

### Anti-Slavery Fair.

The undersigned respectfully give notice to the friends of THE CAUSE and the public generally, that arrangements having been made to that effect, a FAIR, for the purpose of sustaining NATHANIEL P. ROGERS as Editor of the Herald of Freedom, will be held during the next week, in Brown's building, corner of Main and Warren streets, 3 doors south of the Concord Bank. Sales to commence on Wednesday evening, June 3, at 7 o'clock.

The articles are mostly of the useful kind, at low prices, and comprise the following variety: viz. women's and misses straw bonnets, caps, cravats, aprons, capes, collars, scarfs, shoes, travelling and fancy bags, &c. and several articles of men's apparel, such as linen jackets, vests, shirts, slippers, &c.; children's summer clothing, such as frocks, aprons, hose, shoes, caps and bonnets; and great variety of neat and beautiful needle-books, boxes, baskets, pin-cushions, pen-wipers, lamp-stands, boxes, prints, autographs, dolls, toys, &c, all of which will be more particularly specified in handbills to be circulated previous to the Fair.

We would mention with heartfelt gratitude that most of the articles have been kindly furnished by friends of freedom, men and women in various towns in Massachusetts and New Hampshire.

| | |
|---|---|
| *Louisa W. Wood,* | *Harriet Wellington,* |
| *E. W. Currier,* | *Harriet Huntington,* |
| *Martha O. Farrand,* | *Frances F. Richardson,* |
| *Mary Ann French,* | *Sarah H. Pillsbury* |
| *Rebecah French,* | *Mary Clark.* |

*Committee.*

*Concord, May* 29, 1840.

### Youth's Cabinet.

The subscriber has been appointed agent for the above valuable paper. Persons wishing to subscribe, can send to this office, where they can have the Cabinet sent to any part of the country. The paper is one of great worth,—much more than its subscription price.

*Terms.*—$1. per year in advance; or $1.25 if payment is delayed three months. Six copies for $5. 10 copies for $8. 20 copies for $14.

E. G. CHASE.

ANTI Slavery Rooms opposite the Phenix Hotel. Reading Room FREE TO ALL.

### REMITTANCES.

John Simpson, John Haseltine, Jr., George Pearsons, Wm. Gilman, Ebenezer Fisk, Wm. Chamberlain, Josiah W. Pillsbury, T. K. Blaisdell, William Ela, John B. Chandler, J. F. Keyes, E. Noyes, P. B. Kemp, Henry A. Bellows, Enoch Haseltine, B. Sargent, B. P. Chase, Amherst Cash, John H. Kimball, W. H. Alden, John Barber, Elijah Washburn, David P. Bailey, E. Chase, Harvey Bailey, James C. Boomer, C. G. Atheam, H. Wansley, $1,50 each.

George Harris, John Blaisdell, Royal S. Clark, Moses Dow, Dr. Hayes, Dixi Crosby, Lewis Gage, Aaron Morse, Geo. H. Woodruff, J. Kingman, $2,00 each.

John S. Sanborn, B. Chase, B. C. Miller, Solomon Jenness, George D. Jones, $3,00 each.

John B. Wood, McDaniel Martin, $2,50 each.

John Gould, Jr., C. H. Olear, $2,15 each.

Female Union Society, M. R. Warren, Dea. A. Sargent, Jonathan M. Collom, Wm. Porter, $1,00 each.

B. Wood, Amos Chapman, Daniel Morse, J. C. Gordon, $3,25 each.

Moses Sleeper, Mitchell Page, Joanna E. Brown, $0,75 each.

Ezra Boswell, Wm. Whipple, $0,70 each.

Concord Female A. S. Society, $18,00.

Philip W. Kidder, $16,50

E. C. Fuller, $1,83.

J. B. Sawyer, $4,50.

George Woodworth, $2,77.

David Fowler, $2,10.

Timothy O. Norris, $2,25.

Benj. Butler, $2,33.

Asa Morrill, $3,75.

E. W. Upham, $0,83.

Leonard Brown, $0,96.

### Notice.

As it is expected a large number of our anti-slavery friends will attend the approaching Anniversary, more than can be accomodated by the friends, provision has been made with Mr. Kelley, of the Temperance House, to accommodate all delegates who shall call on him at fifty cents a day, or one shilling a meal, during the time they may remain.

☞ Kelley's Temperance House is a few rods north of the Town Hall, where the meetings are to be held.

Concord, May 21, 1840.

### NOTICE.

THE Convention of Congregational and Presbyterian Ministers and Churches in New-Hampshire, on the subject of Slavery, which met at the South Church in Concord, Jan 21, 1840, stands adjourned, to meet at the North Meeting House in Concord, on Tuesday, 2d of June next, at 10 o'clock, A. M.

N. BOUTON,
Scribe of Convention.

Concord, May 12, 1840.

### N. H. ANTI-SLAVERY SOCIETY.

The Annual Meeting of the New Hampshire Anti-Slavery Society, will be holden in the Town Hall, in Concord, on Wednesday, the third day of June next, at ten o'clock, forenoon.

By order of the Board of Managers,

ALBE CADY, *Rec. Sec.*

Concord, May 7, 1840.

### Bow Canal.

THE Proprietors of the Bow Canal, are hereby notified that their Annual Meeting, for the choice of Officers of the corporation, will be held at the Phœnix Hotel, in Concord, N. H., on Tuesday, the 26th day of May instant, at 10 o'clock in the forenoon.

GEO. KENT, *Clerk.*

May 6, 1840. 11—3w


### Hair Work.

LADIES French Frizzets, Puffs, Curls & Braids. Gents Wigs and Top pieces; for sale by

E. BRACKETT, *Agent.*

At the old stand No. 3, Low's Block, Concord, N.H.

### PERFUMERY.

JOHNSON'S, Pear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*

### Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of

Theological, School, and Miscellaneous

**BOOKS,**

*STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.,*

for the benefit of his creditors, at his old stand, (☞ No. 1, Low's Brick Block,☜) and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,

Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do,

All which are highly approved.

Concord, Jan. 23, 1840.

## POETRY.

### Sublime Poetry.

A correspondent of Blackwood, thus paraphrases some of the predictions of Malachi:

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight
They roar for their prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower:
It shall come like a cloud,
It shall warp like a shroud,
Till like Sodom, she sleeps
In a sulphurous shower.

For behold! the day cometh,
When all shall be flame;
When Zion! the sackcloth
Shall cover thy name:
When thy bark o'er the billows
Of Death shall be driven;
When thy tree by the lightnings
From earth shall be riven;
When the oven, unkindled
By mortal, shall burn;
And chaff thou shalt glow
In that furnace of wo;
And, dust as thou wert,
Thou to dust shalt return.

'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll.
No starlight shall pierce
Through that life-chilling blaze,
No torch from the roof
Of the temple shall blaze.
But, when Israel is buried
In final despair,
From a height over all,
God of God, Light of Light,
Here the sun shall arise—
Her great Sovereign be there!

Then the sparkles of flame,
From the chariot-wheels hurl'd,
Shall smite the crown'd brow
Of the god of this world!
Then captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For, vestured in glory,
Thy monarch shall come.
And from dungeon and cave
Shall ascend the pale slave,
Lost Judah shall rise,
Like the soul from the tomb!

Who pushes from Heaven?
The angel of wrath;
The whirlwind his wing,
And the lightning his path!
His hand is uplifted,
It carries a sword;
'Tis ELIJAH! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth, shalt thou stand.
When the cherubim wings
Bear the King of thy kings?
Wo, wo, to the ocean,
Wo, wo to the land!

'Tis the day long foretold,
'Tis the judgment begun:
Gird thy sword, Thou most Mighty!
Thy triumph is won.
The idol shall burn
In his own gory shrine;
Then, daughter of anguish,
Thy dayspring shall shine!
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distil
Its sweet dews on thy hill;
For earth is restored,
The great kingdom come!

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The following we have been obliged to abridge for want of room. It presents a fair view of the position of the Methodist Church at the South, in relation to slavery. Ought the northern branch of that church to continue in fellowship with it?

And what is true in respect to the Methodist Church, is true also of all the Protestant churches in the land.

From whom are christians commanded to come out and be separate?—P.

*From Zion's Watchman.*

### Awful Facts!

Brother Sunderland,—In 1837 I made two communications to Zion's Watchman, giving some details of slavery in the M. E. Church. In publishing those facts, at the time, I withheld the names of the parties concerned in the transactions. Bishop Hedding called the facts at the time, "*ghostly stories;*" and more recently he has insinuated, as is believed, that Rev. Samuel Heaston, who gave me the facts, is "*a Jacobin.*" As I have recently obtained additional testimony that such things do exist in the M. E. Church, and as many of the present readers of the Watchman never saw the article referred to, I wish you to republish them, and at the close of them insert the new matter that I furnish in confirmation of the corruption of the church in regard to slavery. I have now supplied the names of the persons concerned, except one or two that are forgotten. I have likewise stricken out some of the *notes* that I added at the time of the first publication:

SLAVERY IN THE M. E. CHURCH.

Dear Brother,—At the Black River Conference, and I think, also, at the Genesee, Bishop Hedding advanced the idea that there had been a false impression sent abroad at the North with respect to members of the Methodist *Episcopal* Church buying and selling slaves at the South.

He said there were, at the South, the *Protestant* Methodists, whose discipline, he believed, allowed them to buy and sell slaves, or at least, did not forbid it; they, therefore, did these things, and persons who did not know the difference between the two denominations, learning that *Methodists* bought and sold slaves, reported that the members of the Methodist *Episcopal* Church did such things; whereas, it was not true of our church that they bought and sold slaves, except in some cases like the following:—A slave is owned by an infidel, or wicked master, who abuses him—he comes to the Methodist and says, "Do, massa, for God's sake, buy me;" in cases like this, he admitted the *Episcopal* Methodist did, sometimes, buy slaves, and the church allowed them to do so. He granted there might be other rare cases of members of our church buying and selling slaves for other purposes, the same as there were hypocrites at the North.

I do not pretend that I have used the Bishop's *exact* words, but I think I have the exact sentiments, and nearly his words. I do not know that these remarks were in the bishop's *written* address. If they were, they are left out of the printed copy; but if so, that is not the only thing left out.

As I was confident the bishop was in *error*, in regard to the above statements, I sought an interview, immediately after the Genesee Conference, with a member of the Methodist *Episcopal* church, who spent the last winter in South Carolina. He was not an abolitionist. I propounded to him several questions, and took down his answers in his own language. He has given the names of the parties spoken of, without any restrictions with regard to making them public, and his own name with them.

It will be seen that the first question and answer do not pertain to the immediate subject under consideration. The question was asked in reference to that part of the bishop's address, where he enquires, "who of you, adopting the opinions, and practicing the measures of modern abolitionists, could go to the South and preach the Gospel to the poor slaves?"

If the term *Episcopal* occurs often in the following, I would say, it is of set purpose, that no *Protestant* Methodist may be made the *scape-goat* to bear away other people's sins.

*Question* 1. Do ministers of the M. E church, particularly missionaries, preach the whole word of God to master and slaves or are they forbidden by slaveholders to do so?

*Answer.* "I am personally acquainted with missionaries on Santee River mission, Coburn and Nettles. They told me that they were forbidden by Dr. ——, a large planter, from preaching to his slaves on Sabbath breaking, for that was the only time they had to cultivate their gardens and to wash their clothes. The missionaries said they did not know what to do—whether to please the planter or give up the appointment on the mission. This Dr. —— entertained the missionaries at his house—was a very kind hearted man, and the missionaries hated to offend him."

*Question* 2. Do masters and members of the Methodist Episcopal Church buy and sell slaves for the sake of gain? or do they *buy* only? and that in cases where it is the evident design to better the condition of the slaves?

*Answer.* "I know that members of the M. E. church sell slaves at auction, to the highest bidder, and it is not considered a disciplinary offence. I know of Methodist preachers buying slaves with no apparent design to better their condition, but evidently for the sake of gain."

*Question* 3. How extensively do ministers and members of the M. E. church hold slaves and trade in them?

*Answer.* "I should think nearly one half at least, of the ministers of our Church hold slaves and trade in them; and nearly all the members who are able to own slaves not only hold them, but buy and sell them.

"I know an official member of the Methodist Episcopal Church, Col. Cannon, that bought in one purchase about *fifty thousand dollars* worth of slaves.

"Esq. Waterman, of Georgetown S. C., an official member of the M. E. church, who made it a business to buy and sell slaves in lots to suit purchasers; has become rich by his speculations in them, and still continues the trade in human beings—trading, not only for himself, but as an agent for others. His house is head quarters for Methodists—a home for preachers. He is a chief man in the church—very benevolent—keeps his brandy bottles on his table to treat company.

"One instance, of which I was an eye-witness. This Esq. sold a man away from his wife; she was his cook, so that he did not want to sell her; she was in great trouble, and went to this Methodist brother, her master, and besought him for God's sake to sell her with her husband or kill her. He would hear nothing to her, but drove her off to her work. She went about getting dinner, but complained some to her mistress, a Methodist sister, that she did not feel right. The mistress told her she would make her *feel right;* and had her taken to the jail and flogged *fifty* lashes on the bare back, '*to cool her off,*' was the language this sister used, who told me how she had had her slave Mary, *cured.* When I expostulated with the sister on the impropriety of separating husband and wife, she hooted at it, and said, it would not be long before Mary would have another husband.

"A preacher in the M. E. church, in South Carolina, had a *half brother*, a slave, whom he 'owned.' He sold the half brother conditionally, to keep him out of the hands of the Sheriff, reserving the right to redeem him. He was such a good slave he did not like to have him go out of the family. Before he was redeemed, however, he died.—The preacher brought an action against the man to whom the conditional sale had been made, for pay for the dead slave. He was defeated in this suit, Judge Evan giving the case against him. I was present at the trial.

"I attended a large sale of slaves, about 200; numbers of them were members of the M. E. church. Many people were gathered together to attend the sale. It was a time of great festivity—a high day. Several ministers of the M. E. church were present. The Sheriff, Samuel Kirton, who had the charge of the slaves, was a member of the M. E. church—so was the auctioneer, Br. Shaw—and not less than a dozen members of the same church bought more or less at this auction. The poor slaves were rasied aloft on a bench—some so old they could not get up without help—and some could not stand long enough to be sold after they were on the bench.—Such wailings as were heard at the parting of relations were heart-rending. One official member of our church, in high standing, who bought a number on this occasion, I heard bragging what a good bargain he had made. He bought to sell again; said he did not want them for himself." [The above facts defy comment. Only put the facts together. *Members of the M. E. church for sale!* Methodist Sheriff—Methodist brother auctioneer! selling his own brethren and sisters for whom Christ died!—Methodists buying them, and that to sell again!]

*Question* 4. Do ministers of the M. E. church justify slavery as an institution of God? and do any of them teach that God made the negroes on purpose for slavery? and that it would be a sin to emancipate them?

*Answer.* "They generally justify slaveholding as an institution of God. How extensively they hold it would be a sin to emancipate, I do not know—I have heard one of the first ministers of the South Carolina Conference, Rev. J. J. Allison, say, that God made the negroes on purpose for slaves—they were never designed for any thing else; for, they were not fit for liberty, and *never* ought to be free on any condition; and that it would be a *sin* to give them their liberty.

"He was himself the owner of twenty or thirty slaves, and being about to remove to Tennessee, he was buying more to take along with him."

*Question* 5. Do ministers and members of the M. E. church hire their slaves for the sake of gain?

*Answer.* "They do. I know one minister, a member of the S. C. Conference, who sent his slaves into Tennessee to be hired out, because he could get higher wages for them there than in S. Carolina.

"Thomas Rice, an official member of the M. E. church had of another official member of the same church, fourteen thousond dollars worth of slaves last winter. I was present at the time. When the slaves heard they were to be sold, to go to Tennessee, they were in the rice field—they threw down their hoes, went to their master's house, and begged him, for 'God's sake,' not to sell them, for they had rather die than to be sold to go off from their friends a long journey. Their master would hear nothing to them, but told them, if they would not be satisfied to go with Rice, he would sell them to the speculators, for he was determined to sell them at all events, and he would sell them to those that would treat them worse than Rice.

"Amongst these slaves was one very old, *a methodist sister.* After Rice had got on his way forty miles, with the slaves, it is said, he found that the old Methodist sister was likely to be of no use to him. He, therefore, *turned her out by the side of the road and left her without a cent of money or a morsel of food.* I never learned that any discipline was attended to, in his treatment of this slave. God, however it seems, took him in hand. A few days after this transaction, the scarlet fever broke out in his company. His wife died, and his only child, also a number of the slaves, and he lost the possession of all that survived, as they were the property of the children of his wife, so that when this child died, the mother being dead, the slaves went to other heirs; and I heard one of them (the others) rejoicing that Rice's wife and child were dead.

"Rev. J. J. Allison of the South Carolina Conference, invited me to go with him to the office of E. Waterman, Esq., a methodist steward and class leader. A. wanted to buy a female slave of the Esq. This slave had a husband and one child. A. wanted to buy her very much;—he said he knew her, and she was a negro of *excellent character.* The Esquire asked six hundred dollars for her. A. thought that was too much; and wanted to get her for about $540, I think. Brother Waterman said, 'A. ought to take into account her *increase*—that she was young, and a good breeder!' A. however was not willing to give the $600. As we retired from the office, A. said the Esq. was rather *hard* in his trading, but he wanted the negro very much to take to Tennessee."

[*Remarks.*—Here is a minister, in the Methodist Episcopal church, trying to buy, from a steward and class-leader, in the same church, a woman, to take away from her husband and child, nothing preventing the trade except the $60 difference in their judgment! Mark, *principle* had nothing to do in preventing the bargain; and no questions were asked about selling the husband and child with the wife and mother! But she was 'a good, young breeder!!' yea, had an '*excellent character!*']

"At another time I was invited by a Mrs. M——, an aged member of the Methodist Episcopal church, to visit her. Rev. J. J. Allison was present at the time I visited her. While we were there, the Methodist sister told brother A. that she wanted him to baptize a child of one of her slaves. The child was brought in and dressed up. Mrs. M. held it. Br. A. inquired for a Discipline, but there happened to be none among any of us. As he had a good memory, however, he got along very well without it, and put water on the child's curly head, calling over it the name of the Father, Son, and Holy Ghost. After the ceremony was over, the minister sat down and commenced conversing with sister M. Now, said he, sister, you have never given me any thing, and I am going into Tennessee; I think you ought to *give me this child and its mother.* These transactions made me sick of slavery. I asked the mistress where the woman's husband was? She replied, 'she had none.'

GEORGE STORRS."

FURTHER TESTIMONY.

The following extract from brother Hoes' Journal, gives an affecting view of the morality of the Methodist Episcopal Church at the South, on the subject of *marriage among slaves.* The transaction here recorded took place in Texas, but similar things are of every day's occurrence, in nearly every slaveholding State in this nation. David Ayers, spoken of in the extract, removed but a few years ago from the North, and was in New York a few weeks since.

"January 1st. 1839. In the evening I witnessed the solemnization of the marriage ceremony, between two slaves of David Ayers, a member of the Methodist Episcopal Church at this time. The woman with a child at her breast, and *one or two husbands still living* in other places. The man has *two or three wives* in the States.

The missionary, Rev. Robert Alexander, with *the knowledge of these facts*, performed the ceremony, as found in the Discipline of the Methodist Episcopal Church, though with considerable embarrassment.

S. HOES."

Brother Hoes told me, that when he expostulated with Alexander and Ayers, he was assured that such marriages were *common* at the South; and though they admitted that such things were wrong in the "*abstract,*" yet under *existing circumstances it* MUST BE SO!

And how perfectly this agrees with the views of southern Christians, the following will show. The query was, not long since, made to the Savannah River Baptist Association of ministers:—"Whether, in case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?" This query was put in regard to husband and wife separated by sale, an every day result of the great internal slave trade. This body of *Christian ministers* answered:

That such separation, among persons situated as our slaves are, is civilly a separation by death; and they believe, that in the sight of God it would be so viewed. To forbid second marriages in such case, would be to expose the parties, not only to stronger hardships and strong temptations, but to church censure for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents; and a dissolution by death is not more entirely without their consent and beyond their control, than by such separation.

Brother Hoes says, that all through the South, where he travelled, he heard Bishop Heddings's "golden rule" argument, or his *address*, plead in *defence of slavery.*

Brother Hoes says, that he saw scores of colored children, boys and girls, from six to fifteen years old, naked as they were born:—he saw one man whipping a colored female, 20 to 25 years old, *perfectly naked.* As to licentiousness among *white* men, he told me, that he repeatedly saw abominations practised in the broad light of heaven, which if it might be proper to detail in this paper, could but shock the moral sense of your readers even beyond the iniquities of Gomorrah.

In a congregation of slaves in New-Orleans, where about eight hundred were present, on the Sabbath, Brother Hoes said, he thought, at least, two hundred of them were as white as any northern people. The minister, who was a northern man, told him the congregation were all slaves, and that many of them were *kept as prostitutes.*

These facts are "enough to make one's heart bleed," and his eyes run down with rivers of water: and I envy not the cold calculating professor of religion, who is more concerned for the miscalled "*unity of the church*" than he is for its *purity.* Such may sleep on till the thunders of a justly offended God, overwhelm both Church and State; such I have no doubt will be the result if both do not speedily repent.

GEORGE STORRS.


## OMAN'S BONESET PILLS.

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TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers withless danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

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Price 25 cents per box, 30 Pills in a box.

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It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

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*Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.*

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

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Dr. Evans' Medicines are for sale at I. S. Boyd's.

Dec. 21, 1839. 43 1y.

## Dr. Wm. Evans'
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Dec. 21, 1839. 43 1y.

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### HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

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